

ĀCĀRA-CŪLĀS AND -NIRYUKTI. STUDIES I \*

The Study of Niryuktis, Cūrṇis and Ṭikās is a prerequisite for the critical investigation into the Śvetāmbara Jaina canon. As a specimen, we offer our study of Ācāra II (2nd Śrutaskandha of the Ācārāṅga Sūtra) on the basis of the Ācāra Niryukti (= Āc.Nir./Nir.), Ācāra Cūrṇi (= Cūrṇi) and Ācāra Ṭikā (= Ṭikā by Śīlāṅka, ca. 9th cent. AD). It will also be evident that structural developments in one text result in further development in the related texts.

Ācāra I (1st Śrutaskandha of the Ācārāṅga Sūtra) in Prakrit prose and *gāthās* mixed contains 9 chapters (= Brahmacaryas). Ācāra II (= Agras) contains 4 Cūlās (Appendices, = Apps.) in 16 chapters. The Apps. 1-3 are mostly in Prakrit prose, the last one in 12 Prakrit *gāthās* (*jagatī* meter). They are called: App. 1. Avagrahapratimā (Regulation of Possession, chs. 1-7), App. 2. Saptaiikas (a group of 7 topics, chs. 8-14) App. 3. Bhāvanās (25 Deliberations/Right Understanding, ch. 15) and App. 4. Vimukti (Liberation, ch. 16). The names of Chs. 1-7 of App. 1 are: 1. Piṇḍa (Begging for Alms, uddeśas 1-11), 2. Śayyā (Residence, udds. 1-3), 3. Īryā (Walking, udds. 1-3), 4. Bhāṣājāta (Modes of Speech, udds. 1-2), 5. Vastra (Clothes, udds. 1-2), 6. Pātra (Alms-bowl, udds. 1-2) und 7. Avagrahapratimā (udds. 1-2). The 7 Saptaiikas are called: Sthāna

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\* For the convenience of the reader, we have quoted in this article the Prakrit terms almost in all cases in their Sanskrit equivalents. Our thanks are due to our colleague Mr D. Durkin who offered valuable suggestions for the English expression in this article.

(Ascetic Posture), Niśīthikā (Study-place), Uccāra-prasravaṇa (Excrement and Urine), Rūpa (Form), Śabda (Sound), Para-kriyā (Nursing) and Anyonya-kriyā (Mutual Favouring). According to the tradition, Ācāra II had earlier a 5th Appendix, Niśītha-adhyayana (a chapter on Restraints), which, on account of its growing bulk, was separated from the Ācāra and subsequently treated as an independent text by the name of Niśītha.

Apps. 1-2 are similar in content and prescribe ascetic rules and regulations for begging alms, clothes, residence, study-places, speech, relieving nature and the like. App. 3 contains 25 *bhāvanās* equally distributed in 5 *māhā-vratas*, its beginning contains also a biography of Mahāvīra. App. 4, Vimukti describes ideal ascetic life, which by the performance of vows, leads to the ultimate goal<sup>1</sup>.

In the present study, we will concentrate more on the Ācāra Niryuṅkti (in Prakrit verses, ca. 3rd or 4th cent. AD) — in a loose sense, an early commentary on the Ācāra text, and decide which particular Appendix existed earlier in the Ācāra, before the Ācāra Niryuṅkti was composed. A study of this kind has undoubtedly no immediate bearing on (but, in fact, it supports) the study of the present texts of the Apps. and their relation to Ācāra I from the point of view of linguistic peculiarities, history of ideas and literature, etc. Weber, Leumann and Schubring casually mentioned the Apps. 1-2,5 as genuinely belonging to the Ācāra, by attaching mere face value to the few Niryuṅkti verses in their isolated context<sup>2</sup>. But, it will be revealed in the course of our discussion that the Bhāvanās form the only Appendix as such, that other Apps. are later accretions, and that the Niśītha in fact never existed in the Ācāra.

Almost all the verses relevant to the present study are in classical *āryās* (see our Addenda 1). The Niryuṅkti contains 352 verses distributed in the Ācāra as follows: 1-284 for Ācāra I (pp. 2-201), 285-342 for Ācāra II (p. 212-286), vss. 343-352 are missing

1. For translation of Apps. 1-4, see SBE 22, pp. 88-213; for details, see *Doctrine* §§ 142 ff.

2. Weber in «Ind. St.» 16, p. 254 ff., 453-455; Leumann, *Übersicht*, p. 22a, lines 26-40, fn. 1-2; p. 25b, lines 26-30; Schubring, *Vy. Ni.*, pp. 8-9, 11; Cheda pp. 3, 92; Kalpa p. 7; Daśa Intr. pp. iv-vi; *Doctrine* §§ 45, 51, 55.

in the Cūrṇi (in prose, Prakrit-Sanskrit mixed, ca. 6th cent. AD) and the Ṭikā (in Sanskrit prose), but given at the end of the edition (Ācāra-MB, p. 288). We will refer to the Niryukti verses (after correcting errors in their serial numbering) from the Ācāra-MB, which contains also the Ṭikā (see our Bibliography: Addenda 3).

We shall first deal with the problem as to whether Ācāra II in reality contained a 5th App., and from this angle, then examine Nir. vss. 11, 291, 297, 343 which concern us the most. Let us express it precisely in other words: none of the remaining verses reflects anything similar in the entire Ācāra Niryukti. It will be seen that the verses in question are late interpolations and to a greater extent they have bearing on the Niśītha Bhāṣya complex.

App. 5 is generally known by the name Niśītha. Its second appellation Ācāraprakalpa is ambiguous. It is used sometimes for the Ācāra, sometimes it stands for some 28 sections (9 chapters of Ācāra I — *plus* — 16 chapters of Ācāra II — *plus* — 3 sections of the Niśītha), or for some other type of 28 or less subsections of the Niśītha alone, whereas, at places, it is meant as a general expression: ascetic discipline<sup>3</sup>. The traditional account that the Ācāraprakalpa (= Niśītha) is extended from the Pratyākhyāna (3rd Vastu, 20th Prābhṛta) is reflected in Āc. Nir. vs. 291. Pratyākhyāna is a 9th Pūrva in a literary complex, the Dṛṣṭivāda, which no longer exists. Its contents and division into sections and subsections are fictitious<sup>4</sup>. Jainas resorting to the Pratyākhyāna Pūrva as a magical device, produced many texts

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3. Ācāraprakalpa meant as - Ācāra: see Vidhiprapā in «Ind. St.» 17, pp. 223-24, 250; *Doctrine*. § 51; Vy. Ni., p. 18, fn. 3. - Niśītha: see Āc. Nir. 291; C. CAILLAT, *Atonements in the Ancient Ritual of the Jaina Monks*, L. D. Ser. No. 49, Ahmedabad, 1975, p. 31. - 28 sections: see our fn. 17. - 28 or less subsections in Niśītha: see Sthāna 5.2.526, p. 264 and Samavāya 91, p. 339 (both in «Suttāgame» I, ed. Pupphabhikkhu, Gurgaon, 1953) in combination of 3 sections of the Niśītha. - ascetic discipline: see Abhayadeva on Samavāya 91: «resolution of an ascetic discipline» (*ācāra-prakalpa* = «*sādhv-ācārasya ... prakalpaḥ* = *adhyavasāyam*»). Niśītha Bhāṣya vs. 6675 mentions the subsections (*Ugghāya*, *Aṇugghāya*, etc.) extended from the Pūrvas!

4. L. ALSDORF, *What were the contents of the Dṛṣṭivāda?* in «German Scholars on India», vol. 1, pp. 1-5. The Chowkhamba Sanskrit Series Office,

of various kinds from it and tried to proclaim their early antiquity. The tradition announces that the Chedasūtras, viz. Daśās, Kalpa, Vyavahāra and Oghaniryukti are derived from the Pratyākhyāna 3.20 and from the same subsection are derived also Uttarādhyayana ch. 26, and Daśavaikālika chs. 1-2, 6, 8-12<sup>5</sup>. This traditional view expressed in Daśa. Nir.-L. vs. 17 is however contradicted by a counter-tradition in vs. 18 that the entire Daśavai-kālika is extended from the canonical literature<sup>6</sup>. This indicates the spurious character of the view in vs. 17.

Weber and Schubring (see above p. 96) suggested that Ācāra-prakalpa should be a second name for the Ācāra. But on account of its usual association with *kalpa* literature, it should mean «discipline» — *ācāra*<sup>7</sup>. Pratyākhyāna 3.20 is named «Ācāra» probably on account of its being a «source» of many disciplinary texts, and the Ācāraprakalpa or Niśītha is one of them. The similarity in the titles of the two texts — the genuine *aṅga*-text Ācāra and the fictitious text «Ācāra» (= Pratyākhyāna 3.20) — seems to have incited the tradition to regard and include the Ācāraprakalpa as a 5th App. in Ācāra II, after Apps. 1-4 had been incorporated into it. The Jaina tradition probably supplied a simple logic for connecting the Niśītha with the Ācāra in the following way. Since Apps. 1-4 are placed at the end of the Ācāra from where they are extended, the Niśītha being extended from the «Ācāra» should get a position in it, but because the latter did not exist, the tradition assigned it a place as a 5th App. in Ācāra II. The diffe-

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Banaras 1973; also in «Kleine Schriften», Wiesbaden, 1974, pp. 252-256. For a lengthy digression on the Drṣṭivāda, see Uttarādhyayana Intr., pp. 11-24, by J. Charpentier, Archives D'Etudes Orientales, vol. 18, Uppsala, 1922.

5. In «Ind. St.» 16, pp. 356, 449 ff.; Daśa-Nir.-L vs. 17; *Doctrine* § 38; A. METTE, *Pinḍ'esaṇā*, Wiesbaden, 1973, p. 3 fn. 3 (Akad. d. Wiss. - Litt. Abhandl. 11), Āvaśyaka Cūrṇi, Pt. II, p. 341.

6. *bio 'vi ya āeso: gaṇi-piḍagāo duvālas'-aṅgāo*. (There is also another view that the chapters mentioned in vs. 17 are extended from the 12 *aṅgas* called *gaṇi-piṭaka*). For *āesa*, see *Übersicht.*, p. 23a, lines 16-26 including fn. 2, and p. 23a, lines 1-2.

7. Cf. Ācāra I: 8.5.217 - *pagappa* = *ācāra* according to Cūrṇi, p. 277, and Ṭika, p. 188; also our fn. 3 above, and in Āv. Cūrṇi (Pt. I, p. 348); *kalpa* is «Religious duty».

rence in their textual « sources » is remarkable in Nir. vss. 288-291: vs. 291 regards Ācāraprakalpa (= Niśītha) as extended from « Ācāra » (= Pratyākhyāna Pūrva 3.20), by contrast, vss. 288-290 consider Apps. 1-4 as extended from the Ācārāṅga Sūtra proper! This suggests that vs. 291 is not in line with vss. 288-290, and works on a different level, — indicating a different text. It is inappropriate in the context. The verse in question, but with a variant in its first line (*Nisīha navamā Pūvā...*, here, it is called Niśītha, not Ācāraprakalpa!), is originally Niśītha Bhāṣya *gāthā* 6500, and interpolated in the Ācāra Niryukti. The name: Niśītha-adhyayana (*adhyayana* as a suffix) does not imply that the Niśītha is one of the chapters of the Ācāra text. In fact, it is an independent text such as the Uttarādhyayana with the suffix *adhyayana* in the title<sup>8</sup>.

Nir. vs. 297 employs also the name Ācāraprakalpa for the Niśītha while supplying a list of 5 Apps. The vague expression *jāv' Oggahapaḍimāo...* in the beginning of the verse presupposes at least the name of *Piṇḍ'-esaṇā* before *jāva-* to make complete and clear sense, viz. App. 1 contains the chapters: *Piṇḍ'-esaṇā jāv' Oggahapaḍimāo...* (From *Piṇḍaiṣaṇā* up to the Avagrahapratimās...). *Oggahapaḍimāo* with *jāva-* in the beginning does not stand here for the name of the whole App. 1<sup>9</sup>.

It is a characteristic feature of the Niryuktis that they include among (but not at the end of) the verses introducing a bigger section like *śrutaskandha*, a few verses listing some of the sections/subsections of the text. In the present case, Nir. vss. 288-291 themselves sufficiently serve the purpose of listing Apps. 1-4. A redactor indulgently ignored this fact, revised the Nir. vs. 297 from an early *gāthā* (see below p. 103) and finding no suitable place for it within the introductory vss. 285-296, placed it at the end. Having been so incorporated at a later stage, it is not found in the Cūrṇi version (pp. 327-28).

8. See *Doctrine* § 54; *Utt. op. cit.*, pp. 33 ff.

9. Cf. *Piṇḍaiṣaṇādhyayanād ārabhyāvagrahapratimādhyayanam yāvad etāni sapṭādhyayanāni prathamā cūḍā*. (The 7 chapters, - beginning from the *Piṇḍaiṣaṇā* chapter up to the Avagrahapratimā chapter are the first appendix). *Ṭikā* on Nir. vs. 297, p. 214.

The name of Niśītha for App. 5 is employed only in the Nir. vs. 343, which is located at the extreme end of the entire text complex (Ācāra, Niryukti, Ṭikā), and is also unknown to both the Cūrṇi and the Ṭikā. It expresses an apology for the Ācāra Niryukti for not mentioning the Niśītha even after Apps. 1-4, — at the place which was traditionally assigned to it. The verse as a « colophon » of the 4th Cūlā is a rare phenomenon of the type in the Niryukti verses on Ācāra II. Verses like this are interpolated in Ācāra Niryukti after the pattern of the Niśītha Bhāṣya<sup>10</sup>. Apparently here is an attempt to patch up the so-called gap between the Ācāra and the Niśītha in order to substantiate their traditional link.

Also the Nir. vs. 11 belongs to a group of verses of the Niśītha Bhāṣya pattern. Such verses are mostly derived from the Niśītha Bhāṣya and interpolated in the Ācāra Niryukti to prove the Ācāra-Niśītha connection, but pose acute problems in their interpretation. Nir. vs. 11 is a case in point. Here, the word *pay'-agga-* in 11d means « measurement in terms of words », — in the sense of a most common expression *granthāgra*<sup>11</sup> for measuring an extent of a text in terms of words or stanzas. Moreover, the word *pada* in 11b used with a numerical expression *aṭṭhārasa-sahassa-* is a unique instance of the kind in the Jaina tradition, and presents problems in its correct interpretation. It creates a false impression that the Brahmacaryas (= Ācāra I) have an extent of 18 thousand *padas*<sup>12</sup>, and thus deviates from the most common usage of *sīl'-aṅga* (Skt.

10. See e.g. *bhaṇiyā Vimutti-cūlā ahuṇāvasaro Nisiha-cūlāe*. (The Vimukti cūlā has been explained, now is an occasion for the Niśītha-cūlā.), Niśītha Cūrṇi - Intr. vs. 4, p. 1; cf. also *Āyāre causu ya cūliyāsu ... Niśītha Bhāṣya* vs. 71, p. 35.

11. Cf. *pada-parimāṇa* = *padāgra*:- Ṭikā on Nir. vs. 11, p. 4; Samavāya 211 (*op. cit.*, p. 362). The *granthāgras* are supplied mostly at the end of a text and/or a section of a text, e.g. *ślokataḥ graṇṭha-mānam*-976 for Ācāra I, and *granthāgram*-2554 for Ācāra II. It means: Ācāra I has an extent of 976 stanzas, and Ācāra II equals to 2554 words (Ṭikā, pp. 211, 288 respectively).

12. For such an interpretation that Ācāra I and sometimes the Ācāra text in its entirety has an extent of 18000 *padas*, see Nandī Curṇi, p. 62 and Nandī-Vṛtti of Haribhadra, p. 76 (both: ed. by muni Jambūvijaya, Jaina-Āgama-Series 1, Bombay, 1968); Abhayadeva on Samavāya 18; Ṭikā, p. 212 (introducing Ācāra II).

*śīlāṅga* = variety of conduct) with *aṭṭhārasa-sahassa-* which in short means: « ascetic discipline in toto »<sup>13</sup>.

Schubring has rightly observed that the Nir. vs. 11 originally belongs to the Niśītha Bhāṣya (vs. 1, p. 1)<sup>14</sup>. It occurs also in a series of some spurious verses devoted to introducing Ācāra I. Here, almost 50% (170 vss.) of the total 342 verses (Śīlāṅka-version) of the Ācāra Niryukti are devoted to the *Introduction* (34 vss.) and the *Sastraparijñā* chapter 1 (136 vss.). alone! This mass of verses has comparatively many secondary additions and alterations of various kinds (variants, sequence, etc.). Apart from some cross references, many verses run — fully or partly — parallel to verses of the Uttarādhyayana ch. 36 (transformed from *ślokas* into the classical *āryās* in the Ācāra Niryukti<sup>15</sup>), Mūlācāra ch. 5, Nandī, Prajñāpanā ch. 1, Sūtrakṛta Niryukti, Daśa. Nir.<sup>16</sup>, Āvaśyaka Niryukti, Viśeṣāvaśyaka Bhāṣya, Piṇḍaniryukti, Niśītha Bhāṣya, etc. It is beyond the scope of this article to offer in detail a study of the entire Niryukti text. In short, vs. 11 belongs originally to the Niśītha Bhāṣya. Its reference to Niśītha as a 5th App., as if this still existed in the Ācāra in its present form, is itself enough to suggest its interpolated character. (It contradicts a statement of vs. 343 that the Niśītha and its *niryukti* will be discussed afterwards).

That the 5th App. has no place in the Ācāra is evident also in the 2nd *gāthā* of a triplet declaring a twentyeight-fold division

13. For the expression « 18000 *śīlāṅgas* » see Daśa. Nir. - L. vs. 183 = Āc. Nir vs. 294 with a v.l. in the 2nd line: *śīl'-aṅga-sahassāṇi ya aṭṭhārasagassa nipphattī* offered in Ācāra-MB fn. on p. 214; also Cūṛṇi, pp. 232, 363; Ṭikā, pp. 140, 169, 233, 251, etc., Daśa. Cūṛṇi, p. 41; W. Bollée: « Studien zum Sūyagaḍa I », Textteile, Nijjuttī, Übersetz. u. Anmerk., Südasien Inst., Heidelberg Nr. 24, Franz St. Verl. Wiesbaden 1977, p. 44.

14. « Jene Str. 11 dient dann als allererste Strophe des Nisīhabhāsa (Peḍhiyā 1), aber sie ist durchaus nicht der *Sambandha* zum Āyāra, als welchen die Cūṛṇi sie nach Kommentatorenart ausgibt ». Cheda., p. 92.

15. See L. ALSDORF, *The Āryā Stanzas of the Uttarajjhāyā*, Mainzer Akad. Abhandl. 1966 Nr. 2, pp. 177-78.

16. Some parallels are *bhāṣya-gāthās* according to Haribhadra; see Daśa. Nir. (PTS), pp. 7, ff. = Daśa. Nir.-L., pp. 585 ff.

of the Ācāraprakalpa<sup>17</sup>. The *gāthā* provides a list of 16 chapters, viz. 7 chapters (from *Pinḍ'-esaṇa ... Uggahapaḍimā*) of App. 1; 7 Saptāikas — App. 2; Bhāvanās — App. 3 and Vimukti — App. 4, but disregards the 5th App. — Nisītha. The 3 *gāthās* considered together, endorse Nisītha as an independent text (*gāthā* 3), by an exclusion of it from the list of Apps. 1-4 in the 2nd *gāthā*, i.e. the Nisītha (*gāthā* 3) is different from the Ācāra (*gāthās* 1-2). If we enter upon a closer examination of the statement regarding the 28 sections (an entire Ācāraprakalpa complex) of the triplet, the Nisītha as an independent text stands immediately after the entire Ācāra text (Ācāra I = *gāthā* 1 — plus — Ācāra II = *gāthā* 2), and

17. The triplet runs as follows:

1. *Satthapariṇṇā Logavijayo ya Siosaṇia Sammattaṇ.*  
*Āvanti Dhuya Vimoho Uvahāṇasuyaṇi Mahāpariṇṇā.*
2. *Pinḍ'-esaṇa Sejj' Iriyā Bhāsajjāyā ya Vattha Pā'-esā.*  
*Uggahapaḍimā Sattikka-sattayā Bhāvaṇa Vimuttī.*
3. *Ugghāyam Aṇugghāyaṇi Ārovaṇa tivihamo Nisīhaṇ tu.*  
*iya aṭṭhāvisa-viho Āyārapakappa-nāmo 'yaṇi.*

The 9 chs. of Ācāra I are listed in *gāthā* 1, the 16 chs. of Ācāra II are listed in *gāthā* 2, and a list of 3 sections (Udghāta - «subject to abatement», Anudghāta — «not subject to abatement» and Āropaṇa — «addition») of the Nisītha is given in *gāthā* 3. The 2nd line of *gāthā* 1 has sometimes a v.l.: ... *Mahāpariṇṇā' Uvahāṇasuyaṇi*. The triplet appears in the Āvaśyaka Ṭikā (on Āv. 4) by Haribhadra (p. 660a), also cited in *Abhidhānarājendra-Kośa*, vol. 2, p. 349b under «*ayārapakappa*». Āvaśyaka Cūṛṇi (Pt. II, p. 149) mentions the 28 divisions in only one line in prose. For relevant details, see *Doctrine*, § 162; Vy. Nī, pp. 10, 92 ff.; Cheda, pp. 94 ff., Kalpa, pp. 11-13; «Ind. St.» 16, p. 454; CAULAT, *Atonements*, pp. 152 ff. *Gāthā* 1 is quoted Sthāna 9.863 and Samavāya 31 (*op. cit.*, pp. 295, 322 respectively). *Gāthās* 1-2 are found in Samavāya 82, *op. cit.*, p. 337 cf. Abhayadeva's Vṛtti (p. 108) on it, and Haribhadra's Nandī-Vṛtti, *op. cit.*, p. 76, lines 26-32. The triplet is late in origin, composed at a time when the traditional account of the Ācāraprakalpa was in transition, but certainly not before Apps. 1-4 had their places in the Ācāra. It has been specially designed for 28 varieties of the Ācāraprakalpa quite independent of the early Ācāra Nirukti. As such, none of the 3 *gāthās* has an independent status, since each of them is a constituent unit of the triplet. *Gāthā* 1 can be compared with the Āc. Nir. vss. 31-32. It has borrowed the 1st line from vs. 31ab, the 2nd line is condensed from vss. 31cd and 32ab to suit its purpose. It is with many changes: *Logasāra*, the name of the 5th ch. has been replaced by *Āvanti*; *Mahāpariṇṇā*, normally as the 7th ch. (according to the Āc. Nir.) is considered as the 9th one! Instead of *Vimokkho*, the 8th ch. is called *Vimoho*. The general statement of ... *Āyār'-Aggāṇi sesāṇi*. (vs. 32d) has been omitted in the *gāthā*, because of its intention of enumerating the chapters with their titles.



it is more credible to assume a traditional association of the former with the latter, precisely, after Apps. 1-4 in Ācāra II.

It is most likely that a redactor would have developed the present Nir. vs. 297 from the 2nd *gāthā* of the triplet to meet the requirements of the invented 5th App. In the revised version, he omitted the first line of the *gāthā*, because he was not interested in enumerating every chapter of App. 1. Instead, he tried to get its full sense by employing a conjunction *jāva-* before *Uggahapaḍimāo*, also, for the same reason, he omitted from the 2nd line the word *sattayā* (group of 7), made a few minor changes (*paḍhamā/biia-cūlā*, etc.) here and there, but retained the early expressions, such as *Bhāvaṇa Vimuttī*, and finally added the word *Āyārapakappā*. In the explanation of the Nir. vs. 11, *Śīlāṅka* cited this *gāthā* 2, but cleverly and intentionally disregarded a later part (after *Uggahapaḍimā*) of its 2nd line, since it was conspicuous by the absence of a 5th Cūlā (see Ācāra-MB, p. 4), which would have, otherwise, confronted him with the dilemma of two equally reliable traditions, — the one in *gāthā* 2 (only 1-4 Cūlās) versus the other in the Nir. vs. 11 (1-5 Cūlās)! Even a late metrical Sanskrit text, *Praśamaratī*, falsely ascribed to *Umāsvātī* (ca. 7th cent.) considered only Cūlās 1-4 and neglected to mention the *Niśītha* as a 5th Cūlā, in vss. 114-17 which introduce a list of the chapters/themes of Ācāra I and II. It should, however, be remembered that at the early stage, the Ācāra *Niryukti* had no reason to introduce a list of Appendices, when it originally contained only the chapter on *Bhāvanās*.

We have yet to discuss the Nir. vss. 288-290 which describe Apps. 1-4 in an uneven way. Among them, vss. 288-289 mention in detail sections (chapters) and even subsections (*uddeśas*) of Ācāra I as « sources » of every single chapter of App. 1. Against this, vs. 290 mentions in a most general way simply the names of Apps. 2-4 and the chapters of Ācāra I as the « sources ». Moreover, vss. 288-289 are vaguely phrased. Their contention that a particular chapter of App. 1 is « extended from » a particular chapter of Ācāra I is not matched by expressions such as *bhaṇio* (vs. 288), *vaṇṇijjai* and *viyāṇāhi* (vs. 289). By contrast, vs. 290 unequivocally uses an expression *nijjūḍha-* (extended) with Apps. 2-4. Again, ch. 6 (*Dhūta*) has been mentioned twice, — once with *uddeśa* 5 as a « source » of *Bhā-*

TABLE 1: — Interpretations of the Cūṛṇi and the Ṭikā Nir. vss. 288-290 and the corresponding « sources » in Ācāra I.

vs.	Ācāra Niryukti			Ācāra Cūṛṇi			Ācāra Ṭikā	
	Apps.	Names of chs./ udd.	in Ācāra I	Cūṛṇi on Nir. vss (pp. 326-7)	Cūṛṇi on Ācāra text = CN	Cūṛṇi on Ācāra text = CT	Ṭikā on Nir. vss. (p. 213)	Ṭikā on Ācāra text = TT
288	App. 1 ( <i>Avag- ahap.</i> )	<i>Piṇḍa</i>	2.5	2.5: <i>sūtras</i> 86,89		2.5: <i>sūtras</i> 87-88	2.5: <i>sūtras</i> 87-88 8.2: <i>sūtra</i> 202	2.5: <i>sūtras</i> 87-88
289ab		<i>Sayyā Vasīra Pāra Avāgra.</i>	8.2	8.2: <i>sūtra</i> 202		2.5: <i>sūtra</i> 89	2.5: <i>sūtra</i> 89	2.5: <i>sūtra</i> 89
289cd		<i>Īryā</i>	5.4	5.4.: <i>sūtras</i> 156-7		5.4: <i>sūtras</i> 156-7	5.4: <i>sūtra</i> 156	5.4: <i>sūtra</i> 157
290ab	App. 2 <i>Sapt.</i>	<i>Bhāṣā</i>	6.5	6.5: <i>sūtra</i> 194		—	6.5: <i>sūtra</i> 194	—
290c	App. 3 <i>Bhāva.</i>	—	Mahā- pari.	Mahāp. udds. 1-7			Mahāp. udds. 1-7	—
290d	App. 4 <i>Vimū.</i>	—	Sastra- pari.	Sastraparijñā (= Ch. 1)		—	Sastraparijñā (= Ch. 1)	—
			Dhūta (Ch. 6)	Dhūta (= Ch. 6)		—	Udds. 2 and 4 in Ch. 6 (Dhūta)	—

Note: — For details regarding the textual references, see *Addenda* 2

śājāta (vs. 289cd) and a second time in a most general way as a « source » of Vimukti (vs. 290cd); so also are Mahāparijñā (the 7th chapter according to Nir. vss. 31-32) and Śastraparijñā (ch. 1) mentioned in a most general way as the « sources » of Saptāikās and Bhāvanās respectively. The remaining chapters (3, 4, 9) of Ācāra I do not come into the picture. On the whole, it will be illustrated in our Table 1 (p. 104) that both the Cūrṇi and the Ṭikā are also vague and inconsistent in their interpretations of the verses.

In Table 1, columns CN and TN show how the Cūrṇi and the Ṭikā respectively interpret the verses, and columns CT and TT are meant respectively for their commentaries on the actual Ācāra text-pieces in accordance with CN and TN. It will be also clear that the Cūrṇi and the Ṭikā deal in detail only with App. 1 of the « sources » and mention still smaller units (*sūtras*), while in the matter of vs. 290 and Apps. 2-4, they pass on with scanty remarks! CN and TN declare 7 Saptāikās derived from 7 uddeśas of the Mahāparijñā chapter. TN considers Vimukti derived from uddeśas 2 and 4 (both in ch. 6: Dhūta). If we ignore the case of the Mahāparijñā and the corresponding columns CT and TT which are kept blank in Table 1 (because the chapter is « lost » from the Ācāra<sup>18</sup>), the columns CT and TT are silent about Apps. 3-4. The discrepancy grew apparently in the same proportion as the details for App. 1 were provided by vss. 288-289 and by the Cūrṇi and the Ṭikā. The Niryukti verses do not mention App. 1 by the title, but by the names of its chapters. They declare that a group of 5 chapters is collectively derived from 2.5 (= 2nd ch. and 5th udd. in Ācāra I) and 8.2; while Īryā and Bhāṣājāta derived separately from 5.4 and 6.5 respectively. CN goes a step further in detail and mentions *sūtras*, smaller units in the uddeśas. But, CT tells us something different: it deals with Piṇḍa separately and supplies new « sources », 2.5: *sūtras* 87-88 against 2.5: *sūtras* 86, 89 in CN; similarly for 4 chapters (Śayyā ... Avagrahapratimā) collectively, 2.5: *sūtra* 89 against 8.2: *sūtra* 202 in CN. This means: CT ignores *sūtra* 86 in Ācāra I:2.5 for Piṇḍa, and *sūtra* 202 in

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18. See « Ind. St. » 17, pp. 251 ff.; *Doctrine* § 45.

Ācāra I: 8.2 for 4 chapters (Śayyā ... Avagrahapratimā). It has ignored « sources » also for Bhāṣājāta. In short, the Cūrṇi in CN is different from the Cūrṇi in CT in the case of App. 1.

The Ṭikā usually follows the Cūrṇi. It treats Piṇḍa throughout separately. TN mentions « sources », 2.5: *sūtras* 87-88 and 8.2: *sūtra* 202 once collectively for Piṇḍa and then only 2.5: *sūtra* 89 for 4 chs. (Śayyā ... Avagrahapratimā). But TT differs a little from TN in providing a new « source »: *sūtra* 157 against *sūtra* 156 for Īryā, and neglects « sources », 8.2: *sūtra* 202 for Piṇḍa and 6.5: *sūtra* 194 for Bhāṣājāta. This shows that the Ṭikā itself is not consistent in its views, — TN differs from TT!

The Cūrṇi and the Ṭikā differ from each other also in their interpretations. Regarding the interpretation of the Niryukti, the Ṭikā, as against the Cūrṇi, deals with Piṇḍa separately and distributes « sources » in TN as follows: for Piṇḍa, 2.5: *sūtras* 87-88 and 8.2: *sūtra* 202; for 4 chs. (Śayyā ... Avagrahapratimā), 2.5: *sūtra* 89. Moreover, the Ṭikā mentions for Īryā only the *sūtra* 156 in TN and so only one *sūtra* 157 in TT against the Cūrṇi, which mentioned both *sūtras* in CN and CT. It should be remarked here that the entire Cūrṇi text and the entire Ṭikā text declare no other « sources » in the Ācāra, except those stated in our Table 1.

The above-stated inconsistencies may not be considered serious as far as the Niryukti interpretations are concerned. But they should be taken seriously, when the corresponding «sources» in the Ācāra are absolutely ignored though they are basically referred to in the Niryukti verses, e.g. the chs. from Piṇḍa upto Avagrahapratimā are derived from Ācāra I: 2.5 and 8.2 according to Nir. vs. 288, but CT and TT ignore Ācāra I: 8.2; so also Bhāṣājāta is derived from Ācāra I: 6.5 according to Nir. vs. 289cd, but CT and TT ignore it fully! Though sometimes many Cūrṇi-passages and to some extent Ṭikā-passages have been misplaced and rendered spurious (e.g. the Cūrṇi-portion on Nir. vss. 289-293 is disturbed, -see pp. 326-27; the Ṭikā-portion on Nir. vs. 7 deals with Nir. vss. 5 and 7 together, but it is split up and separated by Nir. vs. 6 and the Ṭikā on it, — see p. 97). In fact, such a situation is not responsible here for the above-stated differences in the Cūrṇi and the Ṭikā.

It is quite obvious that an author of these verses was free to supply any « source » on the basis of his guesswork at least for Apps. 1-2 and 4 especially in the absence of any Niryukti verses on these Apps. The guesswork in these verses, and in the Cūrṇi and the Ṭikā is mainly responsible for the inconsistencies of the type shown above. They had also no support from any tradition. The subject matter of App. 1 as a whole can be shown to be similar to or derived from any Jaina texts, which abound in the routine duties of the ascetics. Similarly, the mention of the Mahā-parijñā, a « lost » chapter as « sources » for Saptaiḱas, is also conjectural. In this case, the verses could have dealt with Apps. 1-2 together on account of their similar contents (cf. Cheda, p. 3, lines 25-26). Instead, they mentioned Mahāparijñā as « sources » for App. 2 and suggested thereby an early existence of both, — 7 Saptaiḱas were extended earlier from the Mahāparijñā when it existed in the Ācāra (and was not as yet « lost »!). The author is also content with scanty remarks in the matter of Mahāparijñā and Dhūta, since the former never existed (so he spared himself the trouble in the case of Saptaiḱas) and it was practically difficult for him to trace any *uddeśas* or *sūtras* from the Dhūta (or from any chapter in Ācāra I) as parallels to the 12 *gāthās* of the Vi-mukti. On the contrary, he was not free to supply details for the Bhāvanās, because the early Niryukti verses (292 ff.) before him had given this a sufficient treatment. Irrespective of this fact, he could not trace the abstract subject of 25 *bhāvanās* and their distribution in 5 *mahā-vratas* from the Śastraparijñā (see vs. 290cd), which exclusively deals with six *jīva-nikāyas*.

The Nir. vss. 288-291 are inconsistent and spurious also in the context of the surrounding verses (286-287, 292-296), which we will now examine in the following paragraphs.

The vss. 288-291 describe Apps. 1-4 as extended from specific chapters or *uddeśas* of Ācāra I (288-290) and App. 5 from the Pratyākhyāna Pūrva 3.20 (291). The other group of vss. 286-287, 292-296 describes exclusively the Bhāvanās as the only chapter of Ācāra II which integrates the teaching of the entire Ācāra text. Agras — a specific designation of the Ācāra II as interpreted in

vss. 285-286<sup>19</sup> in the context is more significant. The *Agras* of the Ācāra, like *off-shoots* of a tree or *tips* of a mountain, come « afterwards » (*uvarimāiṃ*) and the *motiv* behind them (in the context: *adhikāra* = *prakṛta*) is *favour* (*uvagāra*-AGGA). Nir. vs. 287 clarifies the *uvagāra* (-AGGA), — the *motiv*: the *superiors*, intending to oblige the disciples, rendered the unintelligible teaching (*attha*) of the Ācāra intelligible (*pāgaḍ'-attha*, manifest) and having arranged it well in 25 *bhāvanās* placed these at the end of the Ācāra. The fundamental teaching of the *daṇḍa-nikkheva* (restraints) was at first unintelligible in the *Śastraparijñā* (292) and also in the entire Ācāra I, even though it was distributed — developed — in thousand forms (293-294). But, it could be explained (*āikkhiuṃ*), distributed (*vibhaiuṃ*) and understood (*vinnāuṃ*) fully in all its forms by means of the 25 *bhāvanās* (295) specially privileged to protect the 5 *mahā-vratas* (296). Therefore (*tā*)<sup>20</sup>, the teaching (5 *mahā-vratas* and 25 *bhāvanās*) was *inherent* (*implicit*, *abbhintara*-) in the *Śastraparijñā*. Thus, vs. 296cd logically concludes the main topic already enunciated in vs. 292 (*avvogaḍo ... daṇḍa-nikkhevo...*).

The discussion initiated by *pāgaḍ'-attha*- (vs. 287) gave rise to further discussion in vss. 292-296 bound by a logical chain of ideas and expressions, e.g. vs. 287: *pāgaḍ'-atthaṃ ... attho pavibhatto* (the teaching was distributed for clarity) linked with

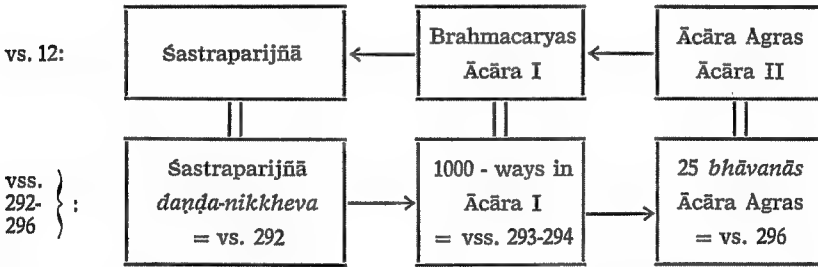
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19. In fact, vss. 285-286 are meant for the *Nikṣepa* of the title - *catch-word* AGRA. Nir. vs. 285 is the *programme* (beginning of the *Nikṣepa*, in which the *determinants*: *dravya*-1 ... *bhāva*-8 are enumerated, and applied to the *catch-word*). The 2nd line of the verse partly contains the *execution*, in which with the help of the *determinant*: *bhāva*-8, the *concepts*: *pahāṇa* (8.1), *bahuya* (8.2), *uvagāra* (8.3) are derived in sequence from the *catch-word*. Nir. vs. 286 introduces *uvagāra* (8.3) by means of the *adhikāra* (here, *pagayaṃ*, Skt. *prakṛtam*). The *adhikāra/prakṛta* has a selective force. It serves here as a connective between a general interpretation (vs. 285) and a consideration of the actual interpretation of the text (vs. 286). For further details of the *Nikṣepa* technic see B. BHATT, *The Canonical Nikṣepa ...*, *Indologia Berolinensis* 5, Leiden, 1976.

20. Cf. *A Grammar of the Prākṛit Languages* (trans. from German by Subhadra Jhā) by R. Pischel, § 425: ablative from *tat*. Hemacandra's *Deśinā-mamālā* 4.5: *yāvad-ādiṣu va-sya* (In *yāvat* etc., *v* is optionally dropped.), thus, *tā* = *so much*, *indeed*. A. C. WOOLNER: a *Māgadhi*-form *tā* is an ablative (see *Introduction to Prakrit*, Bharatiya Vidya Prakashan, Varanasi, 1966, p. 41).

vs. 292: *avvogaḍo ... daṇḍa-nikkhevo* (the teaching of *daṇḍa-ni.* was not manifest), explained in vss. 293ff. and concluded in vs. 296cd (*tā ... hoi*; here *eso* = *attho!*) with specific stress on the point of *distribution* throughout the verses (287: *pavibhatta-*, 292: *vibhajjamāṇa-*, 293-94: *pavibhatta-*, 295: *vibhaiuṃ*), and finally too: the equal *distribution* of 25 *bhāvanās* to the 5 *mahā-vratas*. This was an *obligation* to the disciples, *uvagāra*: the motiv, the main *consideration* (*pagayaṃ*).

Āc. Nir. vs. 12 and vss. 292-296 reiterate the same idea in different ways — the former in a reverse order and the latter in a successive order. Nir. vss. 292ff. regard the Śastraparijñā as containing the core of the Siddhānta: the 5 *mahā-vratas* in the description of the six *jīva-nikāyas*, and this Siddhānta is manifested in many ways in the Ācāra and finally culminates in the 25 *bhāvanās*. Nir. vs. 12 announces that the teaching of the Ācāra Agras (25 *bhāvanās*) originated from the Brahmacyas, and the teaching of the latter in a compact form originated from the Śastraparijñā. This can be illustrated as follows:



The Śastraparijñā is the pivot of the Brahmacyas and its teaching is often reiterated throughout the entire Ācāra (cf. *Ṭīkā* p. 54: *Ācārāṅga-sandoha-bhūtaṃ prathamādhyayanam*: The 1st chapter, the Śastraparijñā has been an extract — essence — of the Ācārāṅga.), and thus it is equated with the entire Brahmacyas (= Ācāra I). Nir. vs. 295 is adopted from Mūlācāra 7.33 to meet the requirements of the 5 *mahā-vratas* in order to link them with the 25 *bhāvanās* (cf. *tesim paṃca paṃca* etc.: vs. 296). The author of the verses also borrowed a 2nd line of the Daśa. Nir.

vs. 183<sup>21</sup> with some variants (...*ya Āyārassa pavibhāgā* instead of ... *aṭṭhārasagassa uppatti* — v.l.: *nippatti* — in the original) to suit the context of the frequently used expression like *vibhāga*- etc. in the preceding verse. Again, the original reading was appropriate in the Daśa. Nir. But in Ācāra II, vss. 293-294 still lack the complete figure «18000» by multiplication (e.g. 1 *ega-viho* × 2 *duhā* × 3 *tiviho* × 4 *cauvviho* × 5 *mahā-vratas* × 6 *chaṭṭhā* = 720, and here, *-sahassāṇi* would mean «many» or roughly: «thousands»). The figure is complete only in vs. 296 when the 25 *bhāvanās* are considered for multiplication (e.g. 720 × 25 *bhāvanās* = 18000!). Moreover, Āc. Nir. vs. 285 (fully) and vs. 286ab have been taken over in the Niśītha Bhāṣya as vss. 49 and 58 respectively. Here, vs. 49 is the Nikṣepa of Agra, and vs. 58 the *adhikāra*. The catch-word AGRA is one of the 4 secondary names (*Ācāra*, *Agra*, *Prakalpa*, *Cūlikā*) given to the Niśītha in vs. 3 (p. 5); — a conglomeration of the early (*Ācāra*, *Agra*) and the late (*Prakalpa*, *Cūlikā*) expressions on the basis of the Ācāra Nirukti.

The natural order of vss. 285-287, 292-296 (we call this group of verses the «primary group») is disturbed by vss. 288-291 (we call them the «replacement group»), which are exclusively concerned with «extension» of Apps. 1-5 from Ācāra I. The primary group deals consistently and exclusively with the Bhāvanās as a distribution of the entire Ācāra. As such, mention of the Bhāvanās again in vs. 290 is indeed superfluous. The primary group insists upon the view that the Ācāra Agras represent the whole of the Brahmacharyas. On the other hand, the replacement group does not cover the Brahmacharyas fully, — the group even neglects three chapters (3, 4, 9) of Ācāra I as «sources». Also, the importance of the Śāstraparijñā and Bhāvanās is above all quite

21. *joe karaṇe saṇṇā indiya bhom'-ādi samaṇa-dhamme ya.*

*sil'-aṅga-sahassāṇa aṭṭhārasagassa uppatti.*

(Daśa. Nir.-L. p. 651)

3 *jogas (kāya-vacas-manas)* × 3 *karaṇas (kṛta-kārīta-anumata)* × 4 *saṇṇa (āhāra-bhaya-maithuna-parigraha)* × 5 *indiyas* × 10 *bhom'-ādi (pṛthvī-vāyu-tejas-apas-vanaspati/kāyas, indriya-kāyas* with 2-5 *indriyas* each, *aṇḍa-kāyas)* × 10 *samaṇa-dhammas (khanti-motti-ajjava-maddava-lāghava-sacce-tave-saṇḍame-akirapaṇiya-bambhaceravāse)*, thus by multiplication, 18000 *silāngas* are gained. For details, see Daśa. Cūṛpi of Agastyasimpha (PTS p. 41) on Nir. vs. 82 = vs. 183 in Daśa. Nir.-L., p. 651. For similar expressions with ascending enumerations, see Āv. 4 and Āv. Cūṛpi (Pt. II): pp. 64, 76-77, 93, 96, 112 ff., 241, etc.



absent, — not even the slightest treatment has been made of the Bhāvanās (see above pp. 108-09). Obviously, the author of the replacement group was concerned with App. 1 more than any of the other Apps. The Ṭikā has not understood properly vs. 292 and its right connection with vs. 287 on account of the fact that the former is separated from the latter by the replacement group. As such, the Ṭikā remains vague in introducing vs. 292 (p. 213) as follows: « The Agras are extended from the Brahmācārya chapters, but in respect of the *adhikāra* (granted to the Śastraparijñā) as an extension-source, it (= vs. 292) points out that they are extended from the Śastraparijñā »<sup>22</sup>. Śīlāṅka has here wrongly regarded vs. 292 as the *adhikāra*. It is not meant for the *adhikāra*; in fact, it elaborated the originally preceding vs. 287!

The terminological differences between the two groups are remarkable. The replacement group employs new expressions, such as *cūlā* (vss. 11, 297, 343), *nijjūḍha-* (vss. 290, 291: understood from vs. 290), — also *nijjūḍha-* implied in *bhaṇiya-* (vs. 288), *vaṇṇijjai* (vs. 289), in contradistinction to early expressions of the primary group, viz. *agra* (instead of *cūlā* vss. 12, 32, 286-287) and the verb: *bhaj-* with *pra-vi-* (vs. 287) or *vi-* (vss. 292, 295) in the sense of *distribution* against the *nijjūḍha-*.

It seems fairly certain that Ācāra II contained at an early stage only the chapter on the 25 *bhāvanās*, which were known as Agras of the Ācāra. The primary group of verses exhibits an early layer, but the replacement group forms a secondary layer in the Niryukti and it was composed after Apps. 1-2, 4 had been added to the Ācāra corpus from some early extant sources. Even among these secondary Niryukti verses, those which are concerned with App. 5 or the Nisīṭha represent a still younger layer in the Ācāra Niryukti. Considering the relatively early character of Apps. 1-2, 4 and the inferior quality of composition of the replacement group of verses, it seems, redactions of the latter took place after a considerable lapse of time between the two.

The Bhāvanās constituting the present chapter 15 in Ācāra II has a biography of Mahāvīra at the beginning. On a previous occa-

22. *Brahmacāryādhyāyanebhya Ācārāgrāṇi niryūḍhāny ato niryūhaṇādhikārād eva tāny api Śastraparijñādhyāyanān niryūḍhānūti darśayati.*

sion, we have shown on the basis of our studies that this is a later interpolation (B. Bhatt: « The Story of Mahāvīra in Ācāra II. 15 » in U. P. Shah Fel. Volume, Guj. Govt. Museums, Baroda — to be published in 1988?).

In « Ācāra-Cūlās and -Niryukti. Studies II », we will discuss the present text of the Bhāvanās in particular, and the Niryukti verses on Apps. 1-4 in general. We will also try to explain why the remaining Apps. 1-2, 4 came to be connected with the Ācāra text.

## ADDENDA 1

*Ācāra Niryukti vss. 11-12, 285-297, 343 with translation.*

11. nava-Baṃbhaceramaio aṭṭhārasa-paya-sahassio Veo.  
havaī ya sa-paṃca-cūlo bahu-bahu-tarao pay'-aggeṇaṃ.
  12. Āyār'-Aggāṇ' attho Baṃbhaceresu so samoyarai.  
so 'vi ya Satthapariṇṇāe piṇḍi-attho samoyarai.
- 
285. *davv*<sup>1</sup> *ogāhaṇa*<sup>2</sup> *āesa*<sup>3</sup> *kāla*<sup>4</sup> *kama*<sup>5</sup> *gaṇaṇa*<sup>6</sup> *saṃcae*<sup>7</sup> *bhāve*<sup>8</sup>.  
AGGAṂ *bhāve*<sup>8</sup> u: *pahāṇa*<sup>8.1</sup> -*bahuyam*<sup>8.2</sup> *uvagārao*<sup>8.3</sup> *tivihaṃ*.
  286. *uvayāreṇa*<sup>8.3</sup> u *pagayaṃ*. Āyārass' *eva uvarimāiṃ tu*.  
*rukkhassa ya pavvayassa ya jah' aggāiṃ tah' eyāiṃ*.
  287. *therehi 'nuggah'-aṭṭhā sīsa-hiaṃ hou, pāgaḍ'-attham ca*.  
Āyārāo attho Āyār'-Aggesu *pavibhatto*.
  288. *biiassa ya paṃcamae aṭṭhamagassa biiyaṃmi uddese*.  
*bhaṇio Piṇḍo Sijjā Vattham Pā' Uggaho c' eva*.
  289. *paṃcamagassa cautthe Iriyā vaṇṇijjāi samāseṇaṃ*.  
*chaṭṭhassa ya paṃcamae Bhāsajjāyaṃ viyāṇāhi*.
  290. *Sattikkagāṇi satt' avi nijjūḍḍhāiṃ Mahāpariṇṇāo*.  
*Satthapariṇṇā Bhāvaṇa nijjūḍḍhā ū Dhuya Vimutti*.
  291. *Āyārapakappo puṇa Paccakkhāṇassa taiya-Vatthūo*.  
*Āyāra-nāmadhijjā vīsaīmā Pāhuḍa-ccheyā*.
  292. *avvogaḍo u bhaṇio Satthapariṇṇāi daṇḍa-nikkhevo*.  
*so puṇa vibhajjamāṇo tahā tahā hoi nāyavvo*.
  293. *ega-viho puṇa so saṃjamu 'tti, ajjh'-attha-bāhiro ya duhā*.  
*maṇa-vayaṇa-kāya tiviho, cauviho cāu-jāmo u*.
  294. *paṃca ya maha-vvayāiṃ tu paṃcahā, rāi-bhoṇe chaṭṭhā*.  
*sīl'-aṅga-sahassāṇi ya Āyārassa ppavibhāgā*.

295. āikkhiuṃ vibhaiuṃ vinnāuṃ c' eva suha-taraṃ hoi.  
eeṇa kāraṇeṇaṃ maha-vvayā paṃca pannattā.
296. tesiṃ ca rakkhaṇ'aṭṭhā ya Bhāvaṇā paṃca paṃca ikk'-ikke.  
tā Satthapariṇṇāe eso abbhintaro hoī.
297. jāv' Oggahapaḍimāo paḍhamā Sattikkagā biia-cūlā.  
Bhāvaṇa-Vimutti-Āyārapakappā tinni ia paṃca.
- 
343. Āyārassa bhagavao cauttha-cūlāi esa nijjutti.  
paṃcama-cūla-Nisīhaṃ tassa ya uvarim bhaṇīhāmi.

### TRANSLATION

(11): The Veda (= Ācāra Sūtra) containing nine Brahmacyas and having eighteen thousand words, develops into five *cūlās* with still more words. (12): The meaning of the Ācāra Agras goes back to its origin: the Brahmacyas. That one too goes back in a precise way to its origin: the Śastraparijñā. (285): From the point of view of *dravya*, *avagāhana*, *ādeśa*, *kāla*, *krama*, *gaṇanā*, *saṃcaya* and *bhāva* is the AGRA; again from the point of view of *bhāva* it is three-fold: *pradhāna*, *bahu* and *upakāra*. (For the meaning of these terms, see *Ṭikā* pp. 212-213.). (286): *upakāra* (obligation) is here under consideration. Just as *agras* (tips) of a tree and a mountain are, so are they solely at the top of the Ācāra. (287): With the intention that the meaning might be clear and that it might benefit the disciples, the superiors distributed the meaning (of) from the Ācāra into the Ācāra Agras as a sign of favour. (288): *Piṇḍa*, *Śayyā*, *Vastra*, *Pātra* and *Avagraha* are mentioned in the 5th uddeśa of the 2nd chapter (*Lokavīcaya*) and the 2nd uddeśa of the 8th chapter (*Vimokṣa*). (289): *Īryā* is in short described in the 4th uddeśa of the 5th chapter (*Lokasāra*), and you know the *Bhāṣājāta* in the 5th uddeśa of the 6th chapter (*Dhūta*). (290): All the 7 *Saptaikas* are derived from the *Mahāparijñā*. But from the *Śastraparijñā* and the *Dhūta* are derived the *Bhāvaṇās* and the *Vimukti* (respectively). (291): However, the *Ācāraprakalpa* (is extended) from the 20th *Prābhṛta* — called « Ācāra » — of the 3rd *Vastu* of the *Pratyākhyāna* (*Pūrva*). (292): The *daṇḍa-nikṣepa* (abstention from injuries) described in the

Śastraparijñā is unintelligible, you know it in manifold ways as it is being distributed. (293): The restraint as one-fold is further two-fold as inner and outer, three-fold as mind-speech-body, four-fold as four restraints; (294): five-fold as the 5 *mahā-vratas*, but (those together with abstention from) the night-meals as a six-fold, and so are the distributions of the Ācāra into thousands of various ascetic disciplines. (295): In order that it becomes more convenient to describe, distribute and to understand, on account of this reason, are taught the 5 *mahā-vratas*. (296): And for their protection, the Bhāvanās are (required) five at a time in each one (of the 5 *mahā-vratas*). Therefore, this is the implicit (meaning) in the Śastraparijñā. (297): The 1st: ... up to Avagrahapratimās, the 2nd *cūlā*: Saptaikas, and the other three, viz. Bhāvanās, Vimukti and the Ācāraprakalpa, are thus in all five (*cūlās*). (343): This is the Nirukti of the 4th *cūlā* of the venerable Ācāra, and I will speak afterwards about the 5th *cūlā*, the Niśītha.

## ADDENDA 2

The *sūtras* from Ācāra I referred to by the Cūrṇi and the Ṭikā (see Table 1, columns: CN, CT, TN, TT) and their references in the following Ācāra-editions and the Cūrṇi.

(1) = Ācāra-MB (= Ṭikā) - (2) = Ācāra, ed. muni Jambūvijaya, Jaina-Āgama-Series 2.1. Bombay 1977 - (3) = Ācāra, ed. W. Schubring, AKM 12.4, Leipzig 1910 - (4) = Ācāra-SBE 22; Reprint: Motilal Banarsidass, Bombay/Delhi 1964 - (5) = Ācāra-Cūrṇi (only *pratīkas* in its interpretations).

Note: We refer the reader to the Ācāra-SBE (H. Jacobi's ed.) for the translation.

2.5.86: *jaṇ iṇaṇ virūva-virūvehiṇ satthehiṇ ... bhayaṇāe*. (1): p. 86. (2): 2.5.87, p. 25. (3): p. 10, lines 8-11. (4): p. 22. (5): pp. 76-77.

2.5.87: *samutṭhie aṇagāre ārie ... parivvae*. (1): p. 87. (2): 2.5.88, p. 25. (3): p. 10, lines 12-15. (4): pp. 22-23. (5): pp. 77-78.

2.5.88 *adissamāṇe kaya-vikkaesu ... apaḍiṇṇe* (1): p. 88. (2) p. 26. (3): p. 10, lines 16-21. (4): p. 23. (5): pp. 78-80.

- 2.5.89: *duhao chettā niyāi, vatthaṃ paḍiggahaṃ ... jāṇijjā*. (1): p. 89. (2): 2.5.88-89, p. 26. (3): p. 10, lines 21-25. (4): p. 23. (5): p. 80.
- 5.4.156: *gāmāṇuggāmaṃ dūijjamāṇassa ... bhikkhuṇo*. (1): p. 142. (2): 5.4.162, p. 52. (3): p. 24, lines 1-2. (4): p. 47. (5): p. 181.
- 5.4.157: *vayasā 'vi ege ... gacchijjā*. (1): pp. 143-44. (2): 5.4.162, p. 52. (3): p. 24, lines 3-11. (4): p. 47. (5): p. 182.
- 6.5.194: *se gīhesu vā gih'-antaresu vā ... āikkhijjā*. (1): pp. 169-70. (2): 6.5.196, p. 67. (3): p. 31, lines 17-25. (4): p. 60. (5): pp. 234-5.
- 8.2.202: *se bhikkhū parikkamijjā vā ... akaraṇāe*. (1): p. 180. (2): p. 72. (3): p. 34, lines 6-17. (4): p. 64. (5): pp. 260-261.

### ADDENDA 3

#### Abbreviations and select Bibliography.

- Ācāra Cūrṇi: *Ācārāṅga Cūrṇi, śrī-Rṣabhdevjī-Kesarīmaljī-Śvetāmbara-Saṃsthā, Ratlam 1941.*
- Ācāra-MB. *Ācārāṅga Sūtra with Niryukti and Śīlāṅka's*  
 Ācāra Niryukti *Ṭīkā, Āgamodaya Samiti, Bombay, 1916. Re-*  
 Ācāra Ṭīkā *print: Motilal Banarsidass, Delhi 1978.*
- Cheda.: *Drei Chedasūtras ... Āyāradasāo, Vavahāra, Nisīha. Bearbeitet: W. SCHUBRING mit einem Beitrag von C. CAILLAT, Alt. Neu. Ind. St. 11. Hamburg, 1966.*
- Daśa. Cūrṇi. *Daśavaikālika Sūtra with Niryukti and Aga-*  
 Daśa. Nir. (PTS) *styaśiṃha's Cūrṇi. Ed. muni Punyavijaya. Prakrit Text Society 17. Ahmedabad, 1973.*
- Daśa. Nir. -L.: *Daśavaikālika-sūtra und -niryukti. Ed. E. LEU-MANN, in ZDMG, 46 (1892), pp. 581-663.*
- Doctrine.: *W. SCHUBRING: The Doctrine of the Jainas ... (translated into Eng. by W. Beurlen from the German: Die Lehre der Jainas ... Grund. ind.-arisch. Ph. und Alter. Vol. 3, No. 7, 1934), Motilal Banarsidass, Delhi, 1962.*

- Ind. St. 16-17: A. WEBER: *Über die heiligen Schriften der Jaina*, in: « Indische Studien » No. 16 (pp. 211-479), No. 17 (pp. 1-90). Beiträge für Kund. ind.-Alter., Leipzig, 1883-1885.
- Kalpa.: *Das Kalpa-sūtra*. Ed. W. SCHUBRING. Texte, Übersetz. und Studien. Indica Heft 2, Leipzig 1905. Also in « Kleine Schriften », Wiesbaden, 1977, pp. 1-69.
- Niśītha Bhāṣya  
Niśītha Cūrṇi { *Niśītha Sūtra with Cūrṇi and Bhāṣya*. Parts 1-4 Ed. Upādhyāy muni Amar Chandjī and muni Kanhaiyalaljī. Sanmati Gyan Peeth, Agra 1982. 2nd Edition.
- Übersicht.: E. LEUMANN: *Übersicht über die Āvaśyaka-Literatur*. Alt. Neu. Ind. St. 4. Hamburg, 1934.
- Vy. Ni.: *Vavahāra- und Nisītha-Sutta*. Ed. W. SCHUBRING. AKM. Bd. 1. Leipzig, 1918. (Reprint: Nendeln, Liechtenstein 1966).